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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Evangelism in Midwinter

dwinter" evangelism conferences met different surroundings in California Wisconsin. Above: Outdoor confer- were common under the sunny skies lorth Hollywood. Here Richard An- n, seminary intern from Trinity, with three young people from his regation, St. Andrew's (UELC) in ttier, Calif.: Janet Nordmeyer, Linda on, and Carole Nelson. Right: Snow cold were the order of the day at ison. Here the Rev. Donald Webber ary, Ind. (ALC) brushes the snow is car in the conference parking lot, l by Carol Goetz, parish worker St. John's (ALC) in Madison, one e host churches.

See pages 3 and 14 . . .

Hymn for Lent

Christian, dost thou see them
On the holy ground,
How the powers of darkness,
Compass thee around?
Christian, up and smite them,
Counting gain but loss;
Smite them by the merit
Of the holy Cross.

Christian, dost thou hear them,
How they speak thee fair:
Always fast and vigil,
Always watch and prayer?
Christian, answer boldly,
'While I breathe, I pray.'
Peace shall follow battle,
Night shall end in day.

Christian, dost thou feel them,
How they work within,
Striving, tempting, luring,
Goading into sin?
Christian, never tremble,
Never be downcast;
Gird thee for the battle,
Watch and pray and fast.

Well I know thy trouble,
O my servant true,
Thou art very weary,
I was weary too;
But that toil shall make thee
Some day all mine own,
And the end of sorrow
Shall be near my throne.

(Hymn 68, Service Book and Hymnal)

This hymn is said to have had 253 verses in the original Greek. Its translator, John Mason Neale, ascribes it to St. Andrew, Archbishop of Crete. Although it has not been found in the Greek service books, since it was not part of the liturgy proper, it is still sung in Eastern Orthodox churches in the first week in Lent, the "Fast" Day of St. Andrew of Crete.

Dr. Neale's translation has undergone several revisions, the most colorful being in the second line, which originally read: "How the troops of Midian prowl and prowl around."

In the new Hymnal, two very different versions of the hymn are given. The second tune, called St. Andrew of Crete, was composed for this text by John Bacchus Dykes (1823-76). It begins with a monotone and is marked to be sung "thoughtfully."

The first tune, on the other hand, is to be sung "with energy." It is much more vigorous than St. Andrew of Crete, and seems to be a better expression of the powerful text.

In this issue . . .

Hymn for Lent
Evangelism in Midwinter
Meet the Members
Lenten Meditations
God's Handy Man
Editorials
For the Family Altar
The Church in Today's World
Among Lutherans
Within the ELC

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2025-02-04

Evangelism in Midwinter

By William H. Gentz

Photos by Jim Ryberg

his is the lonely season of the This is the season of our lonely s," wrote William Ellery Leon- bout winter.

haps it was this feeling about r that led the leaders of The gelical Lutheran Church to begin winter" Evangelism conferences years ago.

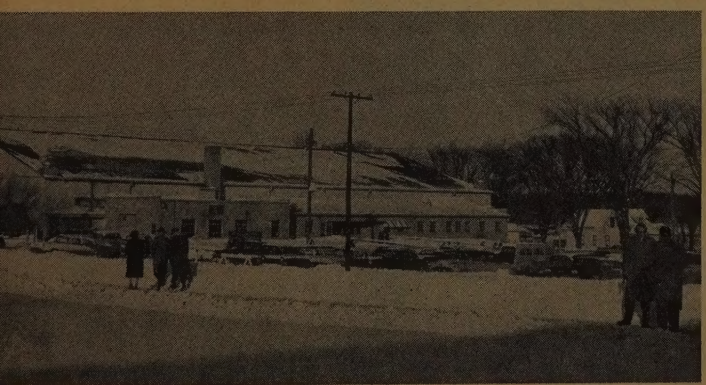
s "lonely" season is an appropri- me for the people of the Chris- Church to gather, to have their warmed by messages of hope hen to encourage one another in asic task of the Church—telling ood news of Christ and winning to Him and His way of life.

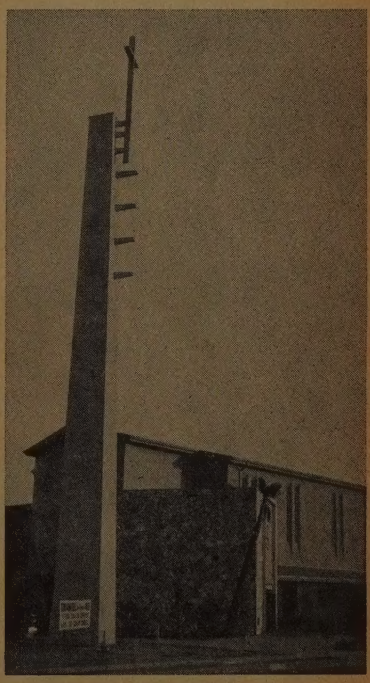
is year Midwinter Evangelism rences sponsored by four church s (ALC, UELC, LFC, and ELC), held again in January in North Hollywood, Calif., and Madison, Wis. —two spots which offered sharp contrasts in weather as the pictures on these pages of LUTHERAN HERALD indicate.

There were contrasts also in the places in which the conferences were held. The North Hollywood conference was held in the new Emmanuel church of that city. The Madison conference was held in a building of the Dane County fairgrounds.

Though the weather and surroundings were different, the purpose and programs of the conferences were similar.

Under the conference theme, "Christ Cares," the hundreds who attended the two conferences heard speakers who pointed to the weaknesses in the program of the Church of today and





Shown here are the meeting places of the two conferences: Above, Emmanuel Church in North Hollywood, Calif. and left, the main arena of the Dane county fairgrounds in Madison, Wis.

Above: An informal conference between sessions in California: the Rev. Nelson Trout of Community Church (ALC), Los Angeles; Robert Berndt, intern from Grace Church (ALC), Anaheim, Calif.; the Rev. George Baseler, of Grace Church (ALC), Cashmere, Wash.; and the Rev. Gordon Smedsrud of Minneapolis, associate youth director of the ELC.

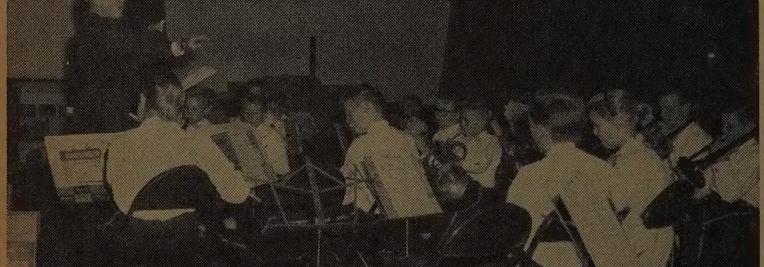
called upon those present to consecrate themselves to the daily tasks of evangelism.

Afternoon sessions were devoted to messages directed as special segments of the Church — such as the city church, the rural church—but the messages emphasized the same urgency no matter where the local congregation is located.

City dwellers were reminded by the Rev. Walter Kloetzli of the "rapid-fire succession" social changes that affect the ministry of the urban congregation. The experience of one

Left: A group of young people from Calvary Church (ELC), Panorama City, Calif. enjoy their box lunch on the church lawn.

Below: The school band of Laurel Hall (Christian Day School of Emmanuel Church) entertained the conference at one of the sessions. Director is Mr. Gordon Hafso.



church in such a rapidly changi neighborhood was described at bo conferences by the Rev. Joel Dob of Milwaukee, Wis.

Pastor Dobbe also urged the c churches to learn to speak a n vocabulary which people can und stand, or they will fail to make Chr tians of modern city dwellers.

At the Madison conference th were also special sessions for th who come from churches in "To and Country," a new designation describe all communities of less th 2,500 people.

These "rural" folks were asked the Rev. E. S. Skaar of Hudson, Dak., one of the speakers, to themselves of what he termed a "m tyr complex." He asserted that cou try people are guilty of a false mo esty, because they always "make cuses that they come from the farm or from a small place described o as a "wide spot in the road."

Pastor Skaar scored the "defeat attitude" among rural people, whi he said only serves to "hasten the d of death for any community." B ness is a false standard of succe he declared. Instead he suggested th small town and farm citizens lea to measure success by another standa —"not bigger, but better!"

Dr. Karl T. Schmidt from Waver Iowa, another speaker at the to and country sessions, said that if local congregation wants to be s cessful in gaining new members must be "more than a friend church."

Although he admitted that friend ness is an important attribute of a c gregation, there must also be an act concern on the part of the church serve its community.

Another speaker at both conferenc Dr. E. H. Schalkhauser of Detr Mich., dealt with the "importan of the Christian Church to deal a quately with racial tensions and c rent social evils. He charged th inequalities in standards of living a other "areas of hurt in society" due in part to the lack of a "functi ing Christian fellowship" in lo churches.

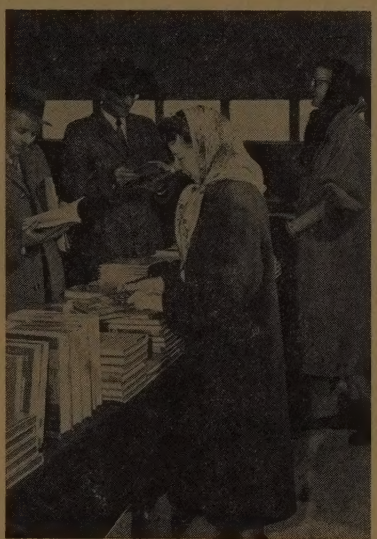
"We find it so comfortable," he sa "so practical, so natural to follow the conventional patterns of custo

than face disturbing new chal-
We find it much easier to be
rch *of* the people rather than a
for the people."
ladies had their inning at the
n conference too. One of the
dinner sessions was centered
ngelism opportunities for wom-
e speaker, Mrs. Louis L. Belk
Mars, Iowa, urged those present
ghbor" other people as a means
esting them to join the Church.
Belk urged participation by
men in parents' classes, adult
roups, Mr. and Mrs. clubs, and
groups as ways of improving
nity and family life. She also
other areas in which church
ought to serve—including in-
in retarded children, visiting
in mental hospitals, and wel-
migrant workers into parish
es.
her special avenue of evangel-
as described by the Rev. Mari-
Hagedorn of Detroit. He called
the Church to provide more
hospital and institutional work-
oors are swinging wide all over
nd," he said, "inviting the
to bring her messages and
y."
of the five-day conferences
led with sessions, from the Bi-
dy which began at 9 A.M. each
til the final inspirational rally.
seph Knutson of Moorhead,
was the speaker every evening
Sunday afternoon at North
ood. His messages dealt with
ic tenets of the Christian faith
w they can be grasped by the
rs of the congregation and
itted to the life of the com-

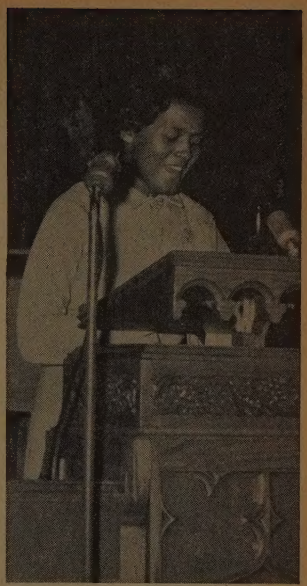
Inspirational speakers at the Madison conference were Dr. Gordon Huffman of Washington, D.C.; the Rev. Oscar Anderson of Moorhead, Minn., and Dr. George Aus of St. Paul, Minn.

Saturday sessions were attended by youth from the surrounding areas of each of the conferences and climaxed by a "banquet" (box lunch) and inspirational rally in the evening.

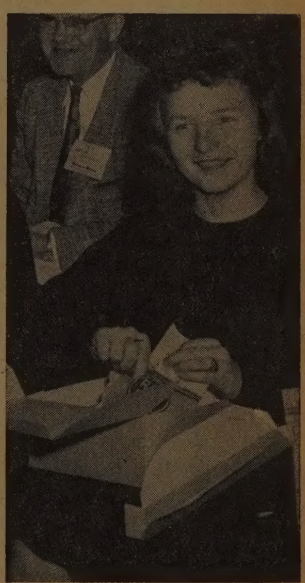
Perhaps the purpose of the two conferences was best summarized by Dr. Conrad Thompson of Minneapolis, when he likened it to "the sounding of an A on the tuning fork . . . striking a note to which the whole Church might be attuned."



Below zero temperatures necessitated warm clothes in Madison. Here Ina Carlson and Bernice Rue, dressed in mittens and boots, wait on customers at the conference book store.



Miss Fannie Smith, parish worker of Community Church (ELC), Chicago, Ill., described her work at one of the sessions of the Madison evangelism conference.



The Saturday night box lunch was eaten inside on the bleachers of the fair grounds pavilion at Madison.

The afternoon meetings on the ministry of the rural church were divided buzz" sessions for part of the program. Here one of the groups discuss ngelism problems of their parishes.

Unity Begins With You--

Second in a series by Robert C. Gremmels

Meet the Members . .

If Bill Davis is to feel that he is really united with the other members of The American Lutheran Church he ought to get acquainted with as many of them as possible before the new Church is organized. At present Bill has some vague ideas about them, but he frankly admits that he hasn't made much of an attempt to understand and love them. In fact, he even has a few reservations, despite his eagerness for unity.

"You know, I'm a little dubious about some of these Norwegians," Bill confided softly. "Aren't they a bit strait-laced? I don't know any of them myself, but somebody was saying something like that the other day."

Like the majority of those who have expressed doubts about uniting with "those pietistic Norwegians" or "those bull-headed Germans," Bill is speaking solely on the basis of hearsay. He hasn't met any Norwegians of The Evangelical Lutheran Church. In fact, it never even occurred to him that he might worship with an ELC congregation when he vacationed in Minnesota last summer. Fortunately, though, Bill admits that his present opinions are unfounded, and he's willing to meet the Norwegians—as well as the Danes of the United Evangelical Lutheran Church — and to seek their friendship.

"But I wish someone would give us a brief run-down on the history of the merging Churches," Bill said. "It seems to me that the more I know about these people, the easier it will be to unite with them."

If Bill Davis could make a transcontinental tour and meet all these people personally he would soon discover that the uniting Lutherans are already united in many respects. At first he might be surprised at the diversity of traditions and religious practices, most of them traceable to varying national backgrounds, but before long he would recognize a unity of spirit and doctrine that far transcends any differences in personality.

Despite their predominantly German, Norwegian, or Danish heritages, most of these people have now become solidly Americanized. They speak English, read the daily newspapers, attend American football games, and worry more about the price of pork than about the correctness of the altar appointments. They may resort to an old-country expression now and then, but most of them have caught up with the American idiom already yet.

Fifty years ago a church union that crossed national lines would have been big news; today the lines are fading rapidly. Nevertheless, certain traditions and practices still exist in the merging bodies and should not be overlooked. Neither should they be condemned. One thing that this merger is *not* designed to do is to force uniformity of practice. Union negotiations have made it quite clear that the members of the American, Evangelical, and United Evangelical Lutheran Churches are one in doctrine, and differences beyond that are secondary.

In answer to Bill Davis's request here is a thumbnail sketch of each of the merging Churches, outlining its size, the scope of its work, and a of its traditions.

American Lutheran Church

Just in case someone is still fused about names (and that's tainly not impossible) it might be to point out the difference bet the present American Luth Church and the Church to be e lished. The new Church will offi be called The (capital "T") Ame Lutheran Church. Whenever (in series, at least) you see the used with a small "t" you'll know reference is to the Church that now, with headquarters in Colu Ohio.

The—or rather, the—American theran Church is the second la of the merging bodies—with 97 baptized members, 647,000 confir The majority of these people a German background and live i states, the District of Columbia, five provinces of Canada. Abou per cent of them are farmers or s town residents, and more of them in Ohio than in any other state. ALC has 2,079 congregations 2,111 pastors.

Like both the Evangelical and United Evangelical Lutheran Ch the ALC itself grew out of a me It was formed in 1930 by a unio the Ohio, Iowa, Texas, and Bu Synods.

All four of these groups were o ized in the nineteenth century, of them as missionary ventures. of the "mission" synods, Texas (1 and Iowa (1854), were founde

Can you tell which is the ALC man, which the ELC, and which the UELC? Or do they all look alike to you? See page 9 for the answer.

naries who came directly from any, whereas the Ohio Synod, though first to be organized), was started by American-born of German immigrants from the terium of Pennsylvania. The Buf- Synod (1845) had a somewhat ent origin; it was formed by men came to America to escape perse- in Germany.

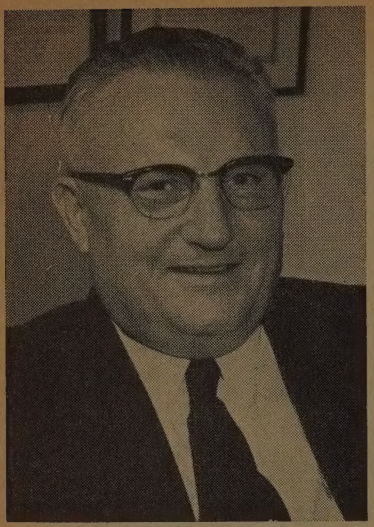
hough the ALC is cautious in its ations with other groups it co- es in several interchurch or- ations and takes pride in the fact t "gets along with everybody." a member of the World Council urches, the Lutheran World Fed- n, and the National Lutheran cil, and maintains friendly rela- with the Lutheran Church—Mis- Synod and The United Lutheran ch in America, as well as with of the smaller Lutheran bodies. 1956 convention in Blue Island, he ALC went on record as ex- ng the hand of fellowship "to all ran church bodies who faith- adhere to the Word of God and the Confessions of the Lutheran Church."

A mission-minded church, the ALC is active in three foreign mission fields (in India, New Guinea, and Ethiopia), and establishes as many as 30 new mission congregations a year in America. The Church also owns two theological seminaries (Capital,* Columbus, Ohio; and Wartburg, Dubuque, Iowa), three senior colleges (Capital, Columbus, Ohio; Texas Lutheran, Seguin, Texas; and Wartburg, Waverly, Iowa), and one junior college (Luther, Regina, Sask., Canada). In addition the ALC helps to support Pacific Lutheran College, Parkland, Wash., a school of The Evangelical Lutheran Church. ALC charitable institutions are located in eight states and in one province of Canada, and deaconesses are trained at the Lutheran Deaconess Motherhouse in Milwaukee.

Although the ALC has become an almost completely English-speaking Church, some of its congregations still hold regular or occasional German services, and a biweekly German paper, the *Kirchenblatt* (circulation: 3,000), is still published. The majority of ALC people, however, read the weekly *Lutheran Standard* (circulation: 142,000). One of the oldest church papers in existence, the *Lutheran Standard* has been published continuously since it was established by the Joint Synod of Ohio in 1842. Its name will be carried over to the official publication of the new Church.

As for the 973,000 members of the ALC, they can probably best be described as people like Bill Davis—warm, friendly folks with simple tastes and few eccentricities. Of course, there are many exceptions, but most of the people, for example, seem to prefer an informal type of church fellowship, with relatively simple liturgical worship. A good sermon is generally appreciated more than an outstanding choir anthem, and the majority of pastors conduct services in a plain black preaching robe rather than in full

*Official name: Evangelical Lutheran Theological Seminary of Capital University.



Dr. Henry F. Schuh, Columbus, Ohio, has been president of the American Lutheran Church since 1950.

clerical garb. Some ALC churches, however, are noted for the rich beauty of their "higher" liturgical worship.

Generally speaking, ALC people look and act much like members of the ELC and the UELC; and when members of all three groups assemble in the Minneapolis Auditorium for the Constituting Convention of the new Church they'll need more than 20-20 vision to tell each other apart. Bill Davis certainly won't be pegged; he has red hair and a Roman nose.

The Evangelical Lutheran Church

Of the three bodies that will unite to form The American Lutheran Church, The Evangelical Lutheran Church is the largest, with 1,083,000 baptized members, 714,000 confirmed. The ELC has 2,625 congregations located in 28 states, Alaska, Hawaii, and five provinces of Canada; and its major strongholds are in Minnesota, Iowa, Wisconsin, and the Dakotas. Ordained pastors number 2,120 and Church headquarters are in Minneapolis.

Although a vast number of ELC members trace their ancestry to Norway, the Church no longer considers itself a Norwegian body. In 1946 it changed its name from The Norwegian Lutheran Church of America to The Evangelical Lutheran Church, recognizing that thousands of its members were not Norwegian, and that most of those who were had become Americanized.

Thirteen years older than the ALC, the ELC was formed in 1917 through a merger of three Norwegian groups —the Norwegian Synod, the United Norwegian Church, and the Hauge Synod. All three of these bodies date back to nineteenth-century immigration and represent somewhat different religious emphases. Until about 1900 the Norwegian Synod (formed in 1853) stood for strict Lutheran orthodoxy while the Hauge Synod (1876) placed greater emphasis on personal evangelism and religious awakenings. The United Church, organized in 1890 by less-extreme elements from both wings, represented an in-between position. Gradually, however, the three groups moved closer together, and in 1917 they were able to resolve their differences and unite. Today most of the distinctions between orthodoxy and pietism in the ELC are rapidly disappearing, but in a variety of ways the best elements of both traditions have been preserved.

When the ELC was formed, the three uniting groups agreed that their new Church would not have fellowship with any Churches outside the Lutheran faith and confession, and for that reason the ELC has long been reluctant to participate in interdenominational organizations. Like the ALC and the UELC, it has never joined the National Council of Churches although it has been prominent in the work of the National Lutheran Council and the Lutheran World Federation. Only recently (in 1956) did the ELC vote to take a place alongside the ALC and the UELC in the World Council of Churches and thus clear the way for the new Church to participate in that organization.

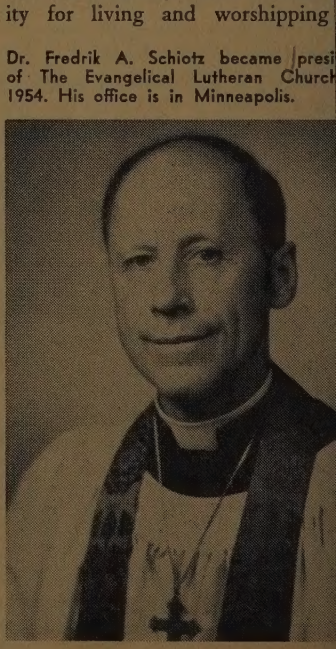
Each year the ELC designates nearly half its budget for mission work, with the money divided equally between home and foreign missions. The Church establishes about 40 new congregations a year in North America and operates mission fields in Colombia, Japan, Madagascar, South Africa, and Sudan, West Africa. Although ELC missionaries have been forced out of China, where they had made steady progress for nearly 50 years, their work continues at Hong K and Formosa. At present the Ch has more than 300 missionaries.

In higher education and welfar ELC has made notable stride maintains some 40 institution mercy, two deaconess institution Chicago and Brooklyn), five s colleges (Augustana, Sioux Fall D.; Concordia, Moorhead, Minn.; ther, Decorah, Iowa; Pacific Luth Parkland, Wash.; and St. Olaf, N field, Minn.), a junior college (dorf, Forest City, Iowa), and secondary schools (Augustana A my, Canton, S. D.; Camrose Col Camrose, Alta., Canada; Dakota theran Academy, Minot, N. D.; Lutheran Collegiate Bible Insti Outlook, Sask., Canada). In add to its main seminary, Luther in Paul, the ELC maintains a Cana seminary, Luther in Saskatoon, S

Although the ELC no longer lishes a foreign-language paper, English weekly, the LUTHERAN HE (circulation: 100,000), is a vigo journal with devoted followers. Church's Augsburg Publishing H in Minneapolis is the largest of three to be merged, and its name be carried over to the publishing h of the new Church.

Personality-wise, ELC people probably best be characterized by t "diverse similarity," their unusual ity for living and worshipping

Dr. Fredrik A. Schiotz became presi of The Evangelical Lutheran Church 1954. His office is in Minneapolis.



'illiam Larsen was elected to the presi- of the United Evangelical Lutheran h in 1956. He lives in Blair, Neb.

r in close harmony despite dif- ces in the ways they choose to ss their Christian faith. Since the rity of the ELC's members are red in the Upper Midwest they ally tend to have midwestern and interests, and thus they t really much different from Bill s. In fact, before Bill does much worrying about whether or not an get along with "these Nor- ans" he probably ought to figure some way of detecting them.

United Evangelical Lutheran Church

mpared in size with the ALC the ELC, the UELC might off- edly be called the Merger Mid- It has only 65,000 baptized mem- 40,000 confirmed, with a total 83 congregations and 218 pas- But after examining the UELC's ry and its broad program of stian service few would call this rch anything with a diminutive r. Despite its limited member- the UELC stretches into six dian provinces as well as 20 s of the USA, and it has mis- ries stationed in four lands.

Of the three merging Churches the UELC is actually the oldest by more than 20 years although its beginnings in America came somewhat later than those of the other two bodies. The UELC was formed in 1896 through a merger of two Danish Lutheran groups known as the Blair Church and the North Church, both of which grew out of Danish missionary endeavors of the late nineteenth century. Blair Church was organized in 1884 at Blair, Neb., now the location of the UELC's headquarters as well as the home of its publishing house and its senior college, Dana. North Church was formed in 1894 by a splinter group from the Danish Evangelical Lutheran Church, which was organized in the 1870's and is now called the American Evangelical Lutheran Church.

At the time of its formation in 1896 the UELC chose the name United Danish Evangelical Lutheran Church but, like the ELC, dropped its national distinction in 1946. It now considers itself an American Church even though the majority of its members have their roots in Denmark.

Like the ALC and the ELC, the United Evangelical Lutheran Church plays an active role in the work of the National Lutheran Council and the Lutheran World Federation. It is also a member of the World Council of Churches. Although the UELC has no foreign mission fields of its own it sends missionaries to India, Japan, Colombia, and the Sudan and supports the work of other Lutheran Churches in these areas. At home the UELC operates several charitable institutions. The most notable is at Oaks, Oklahoma, where the Church has ministered to the Cherokee Indians for more than 50 years.

For many years Blair, Neb., was the site of the UELC's Trinity Seminary, but in 1956 it was moved to the campus of the ALC's Wartburg Seminary in Dubuque, Iowa. While the two schools have remained separate institutions—each with its own administration—classes and faculties have been integrated and a warm relationship established.

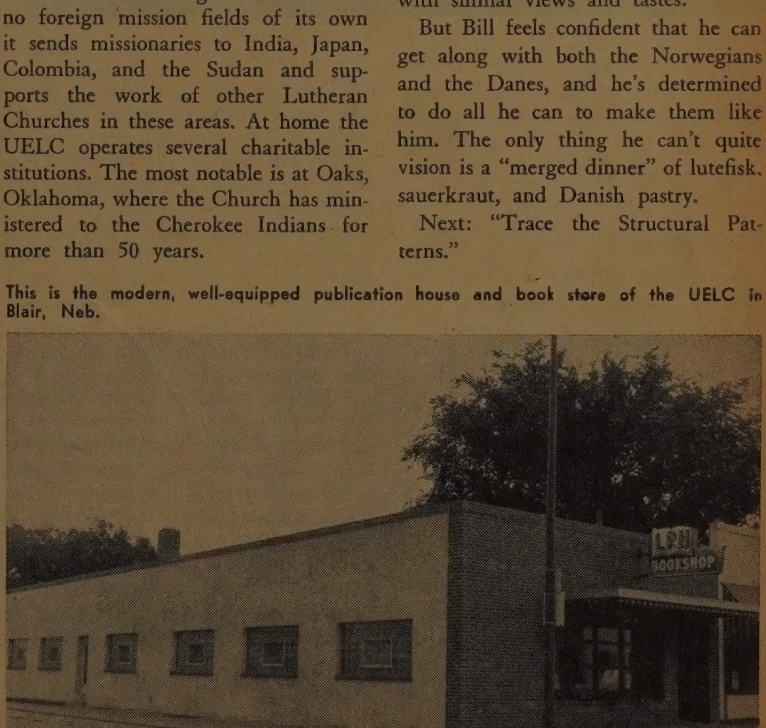
From its publishing house in Blair the UELC circulates two official periodicals — the English-languge *Ansgar Lutheran* (circulation: 12,000) and the Danish *Luthersk Ugeblad* (circulation: 1,000). The *Ansgar Lutheran* is published weekly, the Danish paper biweekly.

If the members of the ALC and the ELC can be characterized as typical midwesterners, then it is probably safe to generalize once more and say the same for the members of the UELC. They, too, have an abundance of homey traits and friendly qualities as well as some rich traditions that lend warmth and color to their church life. Since their synod is small, they perhaps tend to be a bit modest about their contribution to the new Church, but then so does Bill Davis. In fact, the more he learns about the people he'll be merging with, the more modest he becomes. It's always humbling to realize that other people are equals, with similar views and tastes.

But Bill feels confident that he can get along with both the Norwegians and the Danes, and he's determined to do all he can to make them like him. The only thing he can't quite vision is a "merged dinner" of lutefisk, sauerkraut, and Danish pastry.

Next: "Trace the Structural Patterns."

This is the modern, well-equipped publication house and book store of the UELC in Blair, Neb.



nan on the left in the picture on page George Bye, a life-long ELC member. e center is Waldo Thurston, member e UELC. And at the right is Walter idt, who has always been a member e ALC. Did you guess right?

The painting above is one of a series of the Apostles by the most noted of Flemish painters, Peter Paul Rubens (1577-1640).

James--Servant of the Lord

This is James. And what is there to say about him, especially in conn tion with the Passion of our Lord? From one point of view, perhaps much, and what there is is not complimentary to him. He was in Gethsema during the Agony, and, like Peter and John, he slept those precious ho away. He was at the entrance to the Garden when Jesus was arrested, a like the rest, he ran away.

But from another point of view there is a good deal to be said. The tr is that most of the work of the Kingdom is not done by those who get headlines. For the long pull, one is safer in depending upon the m unobtrusive worker. He is more likely to concentrate on the job, more lik to get things done.

Make no mistake about it: James was not the least among the Twel The brother of John, his name is invariably included with those of Pe and John to make up the trio closest to the Lord. And he was the first amo the Twelve to lay down his life in the service of Jesus Christ. He v executed by Herod Agrippa about the year 44 A.D. So he was permitted m than a decade of service to the Lord for whom he gave his life.

Let others take the banner roles in the Kingdom of God, and let thank Him for them; they are the "star performers," and without them work of the Kingdom would be impeded. But do not, ever, disregard disciples who do not write the books or lead the crusades or make sensational news. For those whose work is unseen are not the less import for all that. And sometimes they, like James, can crown a life of devo service with the supreme sacrifice of giving their lives for their Lord.

The Glory of Our Discipleship

By O. G. Malmin

am not praying for the world but for those whom hast given me, for they are thine; all mine are e, and thine are mine, and I am glorified in them. Holy Father, keep them in thy name. . . . I do pray that thou shouldest take them out of the d, but that thou shouldest keep them from the one. . . . As thou didst send me into the world, ve I sent them into the world.—JOHN 17:9-18

am glorified in them." That is the key verse to still another door into the wealth of meaning the n Priestly Prayer has for us. "In them." Who are ? All those who call upon the name of the Lord ith; all those who bear the choice title of disciples esus Christ. So this section of the prayer deals with glory of discipleship.

here is such glory; to be a disciple of Christ is most glorious vocation in the world. But it is not ory to make the one who has it proud. Whatever the Christian has is a reflected glory; Christ's is reflected in the disciple's life and deeds. And reflected glory is re-reflected so that it sheds glory n the name of Jesus. It is not incorrect to say that sole end and aim of a child of God is to glorify s. Therefore, when we speak of "the glory of dis- ship," we are speaking of the glory our disciple- sheds upon Jesus Christ, not the glory which is because we are Christians.

His High Priestly Prayer, our Lord makes a dis- ion between two classes of people: "the world," he one hand, and "those whom thou hast given on the other. It is for the latter, and for those e, that Jesus prays at this point. Later will come ll-inclusive prayer, a prayer for "the world." But not because now He is praying concerning the glory iscipleship. "The world" can shed no glory on Je- name, for "the world" is those who have not ac- ed Him. I wonder how often we Christians think his "separateness" which distinguishes us from "the ld." It is not a "holier than thou" attitude; it is a feeling of superiority. What separates a Christian from "the world" is that only a Christian can glorify Jesus, because only a Christian has received His light and can re-reflect it upon Him.

The portions of the Glory Prayer which are before us distinguish three peculiar aspects of discipleship. Perhaps we can characterize them by three words: "Placed," "Guarded," and "Sent." All of them are intended to glorify God.

Christians are in the world because God wants them there. They are where they are because they have been "placed." I do not know what other interpretation we can put on our Lord's words, "I do not pray that thou shouldest take them out of the world." There is divine purpose in those words. Disciples are chosen from among those of "the world." Their separation from "the world" is not physical, but spiritual. Down through the centuries there have been followers of Christ who have believed that they could best glorify God by separating themselves entirely from the affairs of men. That, no doubt, accounts for the monastery on an inaccessible mountain. But it also accounts, too often, for the unwillingness of Christians to share in many aspects of political and civic life.

It was not Christ's intention that disciples should be a separate people in that sense. When He called us the salt of the earth He surely meant that we should participate actively in its affairs.

Can we not look at the Cross and realize that what He demands of us He exacted of Himself? Any number of avenues of escape were open to Jesus. It was not human compulsion that placed Him on the Cross. Rather, it was divine commitment. He came into the world to do the Father's will. If that will included Calvary, the answer had to be, "Thy will be done."

In following meditations we shall turn to the other two words which characterize our discipleship. Here we remind ourselves that we are within the intent of Christ's prayer when we realize that wherever we are, we have been placed. And we are there to glorify His name.

R. E. Tulloss - -

God's Handy Man

By Paul Valentiner

For more than a half century, the Rev. Rees Edgar Tulloss has been busily engaged in disproving the old adage that a "jack of all trades" is "master of none." And he has done so with resounding and awesome success.

Now 77, and a doctor of divinity, philosophy, laws, and humane letters, he has repeatedly shown himself to be a master in many spheres of activity. In all of them, he has fashioned a notable career.

This amazingly versatile septuagenarian is not only an outstanding churchman and a widely known educator, but also a distinguished scientist, economist, banker, and business man.

Little wonder that Dr. Tulloss is one of the few persons included in the respective "Who's Who" in each of the four diverse fields of (1) religion; (2) education; (3) science; and (4) business.

It was for illustrious service to the church in general and to the National Lutheran Council in particular that he was honored during the Council's 41st annual meeting in Milwaukee this year.

In 1958, Dr. Tulloss completed 21 successive years as a Councillor, three years of which he served as president and three years as secretary. Elected to head the NLC in 1945, he successfully piloted the co-operative agency through the difficult reconstruction years abroad following World War II.

When the Korean conflict came he was secretary of the Bureau of Service to Military Personnel committee and was instrumental in conceiving and launching the monthly publication for the armed forces, "A Mighty Fortress."

Possibly his greatest contribution was made, ho ever, in his many years as chairman of the Counc budget committee, a post in which he devoted enormous amount of time to the NLC's interests. it he brought his wealth of experience in administrat matters and his insights into organizational procedur

Not the least of his talents is the ability of D Tulloss to frame clear, concise resolutions at a momen notice. If any one man deserves credit for the Cou cil's present constitution and by-laws that man is D Tulloss. And he left his mark, too, on the offic minutes of the Council.

Born in Leipsic, Ohio, on July 26, 1881, Rees Edg Tulloss hadn't turned twenty when he began to sho his many-sided abilities. Seeing pianists play witho watching the keyboard led him to invent a system typewriting and to found a correspondence school typing which won international acclaim.

Along with A. C. Van Sant of Omaha, Neb., he credited with the development of the "touch syste of typing which revolutionized the use of the typewrit after the turn of the century. This, more than a other single thing, opened the doors to women in t business world.

Graduated by Wittenberg College with special hono in logic and philosophy in 1906, and by Hamm Divinity School in 1909, he served Messiah Luther Church at Constantine, Mich., for six years until entered Harvard University to work for his Mast and Doctorate degrees shortly after the outbreak World War I.

As Director of Research at the Naval Radio Scho at Harvard during a crucial period of that war, a

re the days of instruments for recording radio als, he developed a mechanism for measuring radio ator reaction-time in thousandths of a second.

sing his equipment, he studied the learning curve men in training as Navy radio operators and by sing the instruction procedure was able to cut four ks from the standard 16-week training course. Naval orities stated that his contribution saved the gov- ment millions of dollars. Even more important, it ened the sailing of ships lying in harbors awaiting ly needed radio operators.

pon receiving his degrees at Harvard, Dr. Tulloss me pastor of First Lutheran Church at Mansfield, o. But he was not destined to remain long in Mans- l, for in 1920, after two years there, he was called e the seventh president of Wittenberg College.

eturning to Springfield, Ohio, to assume leadership is Alma Mater, he found an institution with 399 lents, staffed by 13 teachers and 10 student assistants n an annual budget of $69,000. Under his tutelage, ch continued for 29 years, the school grew until aculty members were offering more than 450 courses nearly 1400 students, and the budget had reached en figure proportions. Assets and endowment had led and totaled more than $9 million by the time is retirement in 1949.

n his first years as Wittenberg president, Dr. Tulloss quickly won the confidence and respect of the nspeople, and in the panicky days of 1930 they ned to him for financial guidance. At their insistence agreed to head the First National Bank in Spring- d along with his other responsibilities. His adminis- ive policy was austere and meant a tightened belt, it saw the bank through the storm and helped ny an enterprise weather the depression years.

fter ten years as president he resigned to become irman of the bank's Board of Directors and con- ued in that capacity long after his retirement from college. During the 20-year span from 1930-50 he the bank's assets doubled to $25 million.

t 68, an age when most men think of quitting, Dr. lloss successfully undertook the most daring venture his colorful career. After listening to professional d raising experts patiently explain why it couldn't done, he put his Wittenberg experience to work l shouldered the task of heading the $6 million ristian Higher Education Year Appeal of the United theran Church in America.

Undaunted by the fact that, in 1949, this was the gest sum ever sought by the ULCA, he recruited l trained a continent-wide organization of workers solicit funds. As general director of this international ort for the 24 ULCA colleges and seminaries in the ited States and Canada, he led his Church in vic- iously surpassing its goal by more than $1 million.

Contrary to usual fund raising practice, Dr. Tulloss did not terminate his efforts when the goal had been oversubscribed. Instead he forged ahead with an almost unheard of procedure by launching a follow-up program which continued to vigorously promote the Appeal throughout the eighteen-month payment period.

This plan of action succeeded in gaining a response from approximately 95 per cent of the churches, the highest congregational participation in a church-wide project in the history of the ULCA, and at the same time reduced the shrinkage of the subscribed total of almost $7.5 million to less than 6 per cent. And, he achieved this remarkable result at a total cost far less than the 10 per cent professional fund raisers had estimated for the first phase of the effort alone.

Completely preoccupied with this "beyond the call of duty devotion to the Appeal," he was forced to say a regretful "No" to repeated and insistent requests from his denomination's Board of Foreign Missions, of which he was a member, to make a six-month consultative survey of mission installations in India during 1951.

In a wider sphere his activities have ranged from membership on the National Board of the YMCA and the chairmanship of its personnel division, to the Ohio Chamber of Commerce, whose widely-copied constitution is in large measure a product of his pen.

More than thirty of the first thirty-five years of the ULCA found him on boards elected by the Church in convention, and he is one of three men with the longest terms on record for membership on the denomination's Executive Board. For many years he actively served on ten important policy making boards in business, philanthropy, and church.

Days are never long enough for him. A wide variety of interests keeps his mind clicking every waking hour. In order to utilize every spare moment he trained himself to work on trains, planes, and while waiting in stations and hotels. His bulging brief case has long been a never ending source of paper work.

RET, as he signs personal notes and memos—his Ohio car license plate is R7T—is a man who has become a legend during his lifetime. After preaching in an Akron, Ohio, church a decade ago, he was approached by a bent and gray old gentleman of 90.

Eagerly the old man grasped the proffered hand. "Dr. Tulloss, you are a great man of the church," he said with feeling. "All my life I have wanted to meet you. I well remember my father telling me when I was a little boy that you were a great man of the church. He was so right."

The old gentleman's time schedule was out of kilter, but other than that he had his facts straight. He was grasping the hand of one of the greatest men the twentieth century church has produced.

Editorials...

Whither Evangelism?

The post-World War II world has seen an incomparable interest in evangelism in the United States. There have been as many different definitions of what evangelism is as there are programs to promote it. Hardly anyone has been unaffected by the movement.

A good share of the effort in the older Protestant Churches has been rooted in what is known as "visitation evangelism"—the training of laymen to witness to their faith and providing an organized program through which they can do it.

But this is not all. We have mass evangelism, too. There were no counterparts to Dwight L. Moody and Billy Sunday for a generation. But our day has produced one in Billy Graham. Even discounting the fact that figures don't always mean much, the attendance, the conversions, and the decisions resulting from a Billy Graham revival stagger the imagination.

The Church, too, has been in the thick of the evangelism movement. There is not a denomination of any size that doesn't have an evangelism office and staff—most of them rather newly appointed. Every church body has an "evangelism program." We in The Evangelical Lutheran Church are no exception. Perhaps no "program" has touched the lives of as many in our churches in the past ten years as the "PTR's"—Preaching-Teaching-Reaching missions.

We've tried the mass approach, too, in the ELC. Some 15 years ago we began to hold Midwinter Evangelism conferences where many of the traditional methods of the mass approach have been utilized. Some of these conferences have been exclusive ELC gatherings. Others have been intersynodical, like the two conferences just completed in California and Wisconsin.

In fact, it is in the shadow of these two conferences that we would like to pose a fundamental question about the future of evangelism in the United States and in our Church.

Attendance and participation in this year's evangelism conferences, especially at Madison, were quite poor. In the Midwest, where advance publicity notices said there would be 4,000 or more in attendance, less than 600 adults registered. The attendance at evening "rallies," the big event of the conference, was about 800 until the youth of the Churches swelled the crowd.

There were, to be sure, contributing factors. The weather was extremely cold, and the snows were hea this year in southern Wisconsin. But weather facto do not hinder Midwesterners from attendance at oth events of their choice and interest. The facilities—t Dane County Fairgrounds—left much to be desire The icy dirt floors covered with sawdust and the sme of the animals that live in the buildings in the summ did not contribute to the conference.

But in spite of these hazards one would expect mo enthusiasm than was in evidence at Madison. We ca not speak for the conference in California since w did not attend personally.

The question we ask is, why didn't the people come There was no lack of advance publicity, and press cove age of the conference itself was much more than it d served—it made the front page of the Madison dai papers every day!

Perhaps there is no one answer to this question lack of support and interest—it may be a combinatio of many things. We will not attempt to give the reaso in this editorial but only pose another question for all: Is it not time to sit down and take a good look what we are doing in evangelism in our Church?

We are sure that the lack of attendance at Madiso is not due to any lack of interest in evangelism on t part of local churches or pastors. Each of them is doi a job of evangelism every day in his parish. Rathe the conference seemed irrelevant to the real job evangelism.

Also, our posing the question does not mean th we have any lack of interest in this basic commissio of Christ to the Church—to win others for Him. A we are convinced that this same concern is there on t part of the evangelism commission and staff.

We are not the only ones who are asking some these fundamental questions about modern evangelis techniques. A recent evangelism and stewardship co ference of The United Lutheran Church in Ameri examined the situation and raised some questions.

The ULCA has had an all-out emphasis on evang ism for several years, beginning in 1954. It has had 11-man staff working full time to keep on proddi pastors and congregations into doing what has alwa been their fundamental assignment—to seek the stra gers. The convention of the ULCA at the end of l year drastically revised its concept of the job. T evangelism staff will be reduced to two secretaries.

Dr. G. Elson Ruff, editor of the ULCA's week magazine, *The Lutheran*, editorialized in a January sue on this decision. "We do need a few experts,"

d, "to study trends in church life, propose new ideas reaching the unchurched, keep our responsibilities ently before us. But if we have to depend on the w York office to keep us reminded of what our Lord already commanded, the situation is bad." A congation needs to be deeply rooted in God, said Dr. ff. "If the roots are in good shape, nothing can pret the Church from growing vigorously."

W.H.G.

oadblock to Unity

most distressing roadblock to Lutheran unity has n erected by the Lutheran Church—Missouri Synod. is all the more distressing because it came upon the t of us as a complete surprise.

At the annual meeting of the National Lutheran uncil a year ago, steps were taken to invite all Amern Lutheran bodies to sit down and talk about their ure relations with one another, particularly in the d of co-operation. Since it was especially the Misri Synod which would be involved, leaders of the uncil have been in consultation with leaders of Misri. There was no reason to believe that the reaction uld be other than favorable. Missouri has always ined that she is willing at all times to sit down and k things over. Furthermore, Missouri is already coerating with the Council in a number of vital areas.

When the National Lutheran Council met in Milwaue recently, the blow fell. Missouri was *not* willing sit down and talk things over. Before the Council s a letter from Dr. J. W. Behnken, Missouri's presit. In it, the following reasons for declining the ination were given:

"1. At the present time the Synodical Conference bodies working toward greater scriptural harmony in doctrine d practice.

"2. The new TALC (The American Lutheran Church) in the process of organizing. The doctrinal position is at esent in a state of flux.

"3. The union between the ULCA, the Augustana Synod, d the Suomi Synod appears to be quite certain. The docnal position of this new organization is also in a state flux."

The letter went on to say that "doctrinal discussion d doctrinal agreement are very essential. At present, wever, such agreement needs to be clarified by the dies entering into union."

The reaction of the National Lutheran Council can st be summarized by the following paragraphs from e letter sent in reply:

"I must say that the Council received this information th with surprise and regret. We understand and respect e position of the Lutheran Church—Missouri Synod, stressing doctrinal soundness as the basis for all church relationships; we in the church bodies participating in the Council are no less concerned at this point. However, we have the conviction that progress toward further Lutheran co-operation on such a basis can be best made through conversation, and we deem this time, during which several Lutheran bodies are remolding their organizational life, as holding particular opportunity for a clarification of position on this subject, which could be of immense mutual benefit to all concerned.

"Under the circumstances, the church bodies participating in the Council have no choice but to proceed by themselves to study and lay plans for the pattern of Lutheran co-operation in the years ahead. We trust, however, that this issue which is of such vital importance to an effective Lutheran witness in America, so fervently desired by us, can receive further consideration by the Lutheran Church—Missouri Synod, so that conversations looking toward a solution of the present fragmentation of this witness may not be unduly delayed."

Had Dr. Behnken's letter confined itself to the internal condition of the Synodical Conference in citing reasons for declining the Council's invitation, he would have been on safe ground. Everyone knows that holding the Synodical Conference together is at present a full-time job. When, however, he stresses the "state of flux" which he assumes to exist within the two groups of uniting bodies within the Council, he is on shaky ground.

As far as the bodies uniting to form The American Lutheran Church are concerned, surely the president of Missouri knows that our doctrinal position in relation to one another was determined by the *United Testimony on Faith and Life,* which was adopted way back in 1952; also that the uniting bodies have adopted Articles of Union and Constitution, both of which state our Confession of Faith. As far as the other uniting group is concerned, it too has published a confessional stand which no doubt will be the one used in the new body.

Missouri is within her rights in reclining to discuss matters with us. This action does, however, raise two questions which are of great importance. First, why does Missouri continue to co-operate with the Council in some areas? Would not consistency demand that she retreat wholly from co-operation with the Council? We are puzzled at that point.

The second question is this (and we have raised it on a previous occasion): Would it not be the part of kindness for the rest of us to cease making overtures to Missouri? We believe now as we have for a long time that it would be wiser and more considerate to leave it to Missouri to make the overtures from now on. She will always find all the rest of us receptive to any overtures she cares to make. O.G.M.

For the Family Altar

J. R. Hestene

Toward the Fourth Sunday in Lent — *On Herod's Stag*

The Epistle: Ephesians 5:1-9 • The Gospel: Luke 11:14-28

Monday, March 2
"NEXT NUMBER"

Read Luke 23:8

When Herod saw Jesus, he was very glad.

Yes, he was glad in his own way. It was not the happiness of the longing heart coming finally upon the end of the search for righteousness and truth. Herod was not capable of such an appetite. He was always looking for the new, the novel, the different. He had heard of Jesus, the man of wide reputation. Now was his opportunity to feed upon this curiosity. There was no intention to do anything about Jesus; just use Him for a while to get away from the boredom of it all.

How shamelessly men have abused You, blessed Savior! And how You have submitted to it with heavy heart! You are not meant to be the temporary answer to "something to do." You did not come to dwell among men that they should look upon You as a curiosity. You have come to open our eyes and our hearts and to show us the way to the Father. May we behold You with such eyes and hearts.

Tuesday, March 3
PASTIME

Read Luke 23:8

He was hoping to see some sign done by him.

This was all Herod wanted. Those miracles he had been hearing about were interesting. Now, perhaps, he could get this Jesus to do one or two miracles for him. This would be something to tell others about. There was no thought of having Jesus do a miracle with his heart, of course. Nor did Herod realize that Jesus never did miracles "just for fun." Always there was a purpose, an elevating purpose, in mind. Entertainment: that's all Herod had in mind. He would use Jesus for a pastime!

We would not sink to Herod's depths, O Jesus, and make demands upon you for the sake of entertainment. But show us how we do sin against You when we lay propositions before you: "Cure me of my illness, then I shall be more faithful to you than ever!" The miracle we want is the change of heart that You alone can make within us. In Your Name we pray. Amen.

Wednesday, March 4
IDLE QUESTIONS

Read Luke 23:9

So he questioned him at some length

One wonders what some of those questions were. "Who do you think you are?" Perhaps so. Then maybe some questions about how He managed to get into trouble. And, of course, about those miracles He had been doing. All of this with an air of bored indifference and impatience to get at a demonstration of that unusual power He was reported to have. Herod was full of questions and empty of answers. Answers did not matter much to him. For that matter, neither did questions. Herod was hopelessly degenerate. And Jesus stood in his presence.

It is pleasing to You, O Christ, when men inquire into Your truth if they do so with a sincere heart. To make idle search, or to be scornful of what is discovered, has no blessing in it, and only dishonors Your holy Name. "Search," You have said, "and you shall find." Lead us into such inquiry that we shall come upon the treasures of truth and righteousness. Amen.

Thursday, March 5
SILENCE

Read Luke 23:9

But he made no answer.

Technically Jesus was not obliged to answer to Herod, because he was not in Jerusalem in an official capacity. But it is not that which compelled Jesus to remain silent. There would have been no point in answering him. Things that are holy, Jesus had said at one time, are not to be thrown to the dogs. Herod could have used this opportunity to have been touched and healed by the power of Jesus, but he refused. Herod was hardened. He had not responded to John the Baptist, and he would not respond now. The silence of Jesus was eloquent.

In our own experience, dear God, we have found that we have endured silences from heaven. It is not only that we have not besieged heaven with our prayers, but more, that we have done so in the wrong spirit. We have come demanding when we should have come beseeching, remembering always that it is only out of grace that we deserve to be heard or answered. Amen.

Friday, March 6
MOCKERY

Read Luke 23:11

And Herod . . . treated him with contempt and mocked him.

Herod was so blind he could not interpret aright the action of Jesus in his presence. So he scorned Him. Jesus refused to do miracles for him and He would not answer any of his questions. Herod, thinking or unthinking, took Jesus for a miserable pretender, and began to treat Him that way. The soldiers joined in the sport. Before sending Jesus back to Pilate, Herod put a white garment over Him, a mockery of the royalty Jesus had claimed. To this end was the visit to Herod.

Help us to be sure, dear Jesus, that we have no part in the mockery this world has for that which is holy. While the indifferent say, "This is Sunday—so what?" let us not be lulled into the same carelessness that keeps others away from the house of God. While the Name of Jesus is used in vain, let not the words of our mouths do dishonor to Him who saved us. Amen.

Saturday, March 7
DECLARE HIM!

Read Luke 23:11

He sent him back to Pilate.

In a sense, what to do with Jesus was turning out to be a sort of game between Pilate and Herod. And it was with amusement that Herod "arrayed him in gorgeous apparel" and sent Him back to Pilate. He knew that Pilate would see the joke. This event served to put Pilate and Herod on speaking terms again. They had been "at enmity with each other." It is frightening to know that friendship, so-called, can be based on mutual disdain for the Lord Jesus. Herod now assumed that he was through with Jesus.

We will not send Jesus back to any one, O God, as though we were free to dismiss Him as easily as that! No, we will not send Him back, but we will bring Him to the world. This is the command we have received. We have found the goodness and the wonder of His love, and we want to declare it and share it. While Herod contends for himself, make us strong to do Your will. Amen.

ys Sunday School Should Cause "Trouble"

Parents shouldn't send their children Sunday school just to keep them of trouble, a theologian said at ecent conference.

Dr. Roger Shinn said that "if the nday school does its job well, the ldren may get into trouble the ents never dreamed of."

'If a child learns to take Christianiseriously he may end up trying to Negroes admitted to his school," said. "Or he may decide to bene a missionary and go to Formosa. you look at New Testament Chrisnity you will find that it got people o as much trouble as it kept them of."

Dr. Shinn, professor of Christian ics at Vanderbilt University Divini- School, Nashville, Tenn., addressed ristian education leaders of the angelical and Reformed and Conegational Christian Churches.

'We can't make children become ristians," he said, "though we may things that influence them. We 't give them a faith. The Christian ssage seeks the willing response of e persons. If it gains acceptance by ating people as puppets, it defeats lf. The Christian educator cannot nipulate the lives of others."

He added that "Christian education not a matter of packaging a religious oduct so that people will buy it. To at religion as a thing to be marketed to destroy its meaning."

hrushchev Quotes Bible

Premier Nikita Khrushchev, a prosed atheist, made lavish use of Bi- phrases in a speech to the 21st viet Communist Party Congress in hich he attacked West German hancellor Konrad Adenauer and her free world leaders.

His Scriptural references, uttered in ghly derisive tones, caused his Krem- audience "to roar with laughter," *avda,* the official party organ, reorted.

The premier, who on previous occasions has shown a familiarity with the Bible, described free world politicians as "money-changers like those Christ drove out of the temple."

"If they are so fond of playing the role of advocates of religious morality, why did they convert their society into heaven for the rich and hell for the poor?" he asked. "It contradicts the Christian idea that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

Noting that Chancellor Adenauer "is the leader of the Christian Democratic Party," the Soviet premier said it would seem that "he must therefore be guided by the teaching of the Gospels about which his party is so fond of talking."

"In actual fact, however," Mr. Khrushchev declared, "this Christian holds the Cross in one hand and wants to take an atomic bomb into the other. Moreover, he reckons precisely on the bomb, though such views are in no way in accordance with either the preaching of the Gospel or the solution of the national task of the German people."

"If Dr. Adenauer is really a believer," the premier said, "it would seem that, in line with Christian teaching, he must take care that his soul go to heaven.

"But if we look at his actual deeds, it must be stated outright that he has no prospects at all of this kind. According to the Gospel legends, quite another place has been prepared for such as he in the inferno of hell."

He dropped his derisive manner to insist that Soviet children and youth be brought up and educated in "isolation from superstitions and religious beliefs."

Sees End of Women's Organizations in Church

Men are almost ready to join the ladies aid. And church women are nearly ready to admit them, accordin to the national president of the Women's Society of World Service of the Evangelical United Brethren Church.

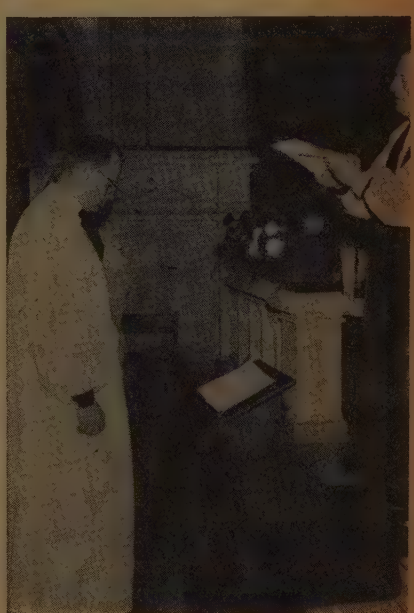
The ladies aid isn't what it used to be, said Mrs. Wilbur C. Harr, Naperville, Ill. "You can't go along today in horse and buggy ways, or even Model A ways. You must streamline."

A combination of circumstances may lead to the end of the strictly woman's organization, she explained. Among them:

Many women today work full or part time and aren't available for afternoon meetings.

Today, more women have active interests in the community, outside the home.

Since the war, men's and women's interests have been merging, in the home and out of it. When women's



BISHOP SHERRILL CONSECRATES SON —Former presiding Episcopal Bishop, Henry Knox Sherrill (right) was consecrator when his 33-year-old son was consecrated bishop of the Episcopal Church's Missionary district of Central Brazil. The ceremony was held in Rio de Janeiro.

—RNS Photo

mission groups began 100 years ago, men were not much interested in the unchurched "heathen" across the oceans. Today, men are fully as informed and interested in what goes on across the oceans as women.

"Togetherness" prevails in many homes. Women do not want to leave their husbands for evening meetings; transportation and baby-sitting problems make it difficult for women to leave in the afternoons. Couples and families want to spend their time together.

Mrs. Harr believes church organizations may move to consolidate so that husband, wife, and older youngsters all belong to the same group. In the mission area, she pointed out, some congregations already have a "committee on missions" composed of men, women and children.

Such all-inclusive organizations won't be developed without a fight from some church women. Some women are funny. They won't want to give up their exclusive right to mission interests," she said.

Institute Trains Laymen for Role Abroad

Forty professional and business laymen of six denominations began training for more active Christian roles abroad at the first week-long session of the Institute for Overseas Churchmanship at Stony Point, N. Y.

The institute, believed to be the first of its kind in this country, is sponsored by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A., and has the support of the National Council of Churches.

It is designed to train laymen in overseas jobs to take an active civic role in foreign communities and help eliminate the stereotype of Americans as "superficial people in exclusive little American ghettos."

Addressing the laymen, John Rosengrant, institute director, said there are usually community programs abroad where American Christians live and work in which they can make "great" contributions.

"One of the factors that stands out is that the Christian layman has a unique influence just because he is not a professional missionary," he said.

Red Rites Participants Not "Lost" to Church

Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID), has said that although the Church regards the Communist youth dedication ceremonies as diametrically opposed to Christian Confirmation it has no intention of "writing off" participants in them.

In *Die Kirche,* official weekly of the Evangelical Church of Berlin and Brandenburg, of which he is head, Bishop Dibelius maintained, however, that temporary regulations adopted by East German regional Churches, permitting young people to continue taking part in religious life even if they have participated in the Red rites, were by no means to be interpreted as a compromise with atheism.

"The Church knows too well," he said, "that uncounted East German youngsters are enrolling for the atheistic ceremonies solely because parents are afraid their children would otherwise not be admitted to higher education."

Through the temporary regulations, the Church seeks to give teenagers, who only half-heartedly took part in the "irreconcilable" Red rites, the opportunity for Confirmation after they have shown they intend to be active Church members, Bishop Dibelius said.

"The Church must keep the doo open to everyone who shows that does not want atheism to determine life," the bishop added.

Several Church leaders have recen been reported as believing that change in the Confirmation age, conducting the rites at various stages different intervals, might offer a so tion to the problem posed by the Co munist ceremonies.

"WELL DONE, GOOD AND FAITHFUL SERVANTS"

Lord Wakehurst, Governor of Northern Ireland, formally opened a Church of Ireland (Anglican) parish hall that was built in Belfast by putting into practice Christ's Parable of the Talents.

The hall, which cost $84,000, was opened debt free, thanks to the initiative of the Rev. John Mercer, rector of the well-known St. Nicholas' parish, located in one of the most densely populated Church of England areas in the city.

In 1955, the Parable of the Talents occurred to him as an idea for raising money for the hall. Every one of the nearly 700 families in the parish was given the equivalent of 35 cents and asked to turn it into $7—20 times the original sum.

The parishioners accomplished the task by baby-sitting, knitting, baking cakes, making jam, and selling homemade articles of many kinds. The result was that the parish income increased from $2,800 a year to more than $19,600.

ELC Ph

HARVEST FESTIVAL—Christians of the village of Krishnagiri in South India bring th "first fruits" for the traditional harvest festival worship in their church.

Among Lutherans

National Lutheran Council Meets

eports on its global ministry, overtures toward the Missouri Synod, and memoration of its 40th anniversary were the major items of business he National Lutheran Council met in Milwaukee, Wis., this month.

epresentatives of the eight Lutheran Churches that include more than million Lutherans in the U.S. met for four days in their annual business ion.

Anniversary Noted

public banquet on the first day he meeting commemorated the 40 s in which the Council has operat- as a co-operative agency of the heran Churches. More than 400 per- were in attendance at the banquet ch was held in the County War morial Center in Milwaukee. akers were Dr. Carl E. Lund- st, executive secretary of the Lu- an World Federation, and Dr. in Rogness, president of Luther ological Seminary.

Elections Held

r. Norman A. Menter of Berkley, h., president of the Michigan dis- and also first vice president of American Lutheran Church, was ted president of the National Lu- an Council. He succeeds Dr. F. ling Reinartz of New York, secre- of The United Lutheran Church, has served the constitutional limit hree years in the office.

ther officers elected by the NLC e: vice president—Dr. Raymond on of Minneapolis, stewardship di- or of the ELC; treasurer—Mr. Fred gerstedt of New York, a layman the ULCA; and secretary—Mr. old Levander of St. Paul, Minn., a mber of the Augustana Lutheran rch. This is the first time in the ory of the council that a layman served as its secretary.

Letter From Missouri

n exchange of letters between the C and Dr. Behnken, president of Lutheran Church—Missouri Synod also the topic of business on the day of the meeting.

study of the future of the NLC launched this year by the coun- executive committee, since cur- union negotiations when complet- will reduce the council membership from eight to three Churches. As a result, meetings have been held with officials of the Missouri Synod asking that they consider exploratory talks looking toward possible council membership in the future.

The official answer of Dr. Behnken was made public at the NLC meeting in Milwaukee. In his letter the Missouri Synod president stated that his Church declines the invitation to conduct the talks with the NLC groups. He noted that seven of the eight Churches of the council are involved in merger discussions and that the "doctrinal" positions of the groups are uncertain and in a "state of flux." He also said that at present the Missouri Synod is attempting to achieve greater scriptural harmony with the Wisconsin Synod and other churches in the Synodical Conference.

In reply to this message from Dr. Behnken, a letter from Dr. Paul Empie, executive secretary of the National Lutheran Council, was read. He said that the Missouri action was received with "surprise and regret" by the Council and urged that the Missouri Synod reconsider "so that conversations looking toward a solution of the present fragmentation of this (Lutheran) witness not be unduly delayed."

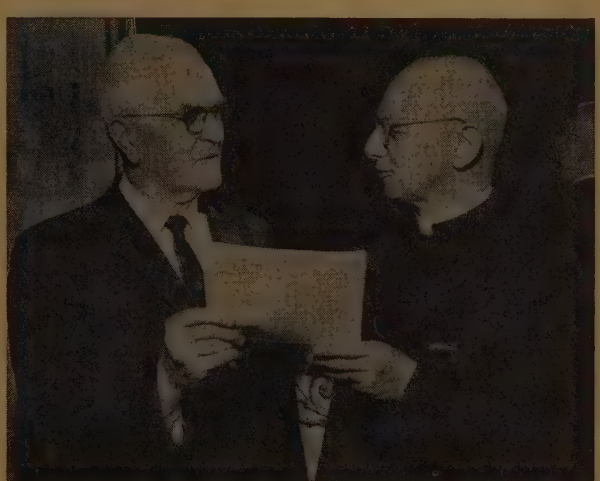
Reports Received

The business sessions of the National Lutheran Council then settled down to hearing reports on its work and making decisions as to its future. The following are some abstracts of the reports which were heard:

• Lutheran World Action, the annual financial appeal of the NLC for co-operative projects, raised $3,601,541 in 1958. The receipts were 99.8% percent of the suggested goal.

• Dr. Conrad Hoyer, executive secretary of the NLC's Division of American Missions, stated that "the face of America will change more in the next ten years than it has changed since 1948." He referred to present and planned programs of home building, urban renewal, slum clearance and redevelopment, population shifts, and racial changes.

• The Rev. Alf Kraabel, also of the American Missions staff, reported on



—NLC Photo

ON AGAIN—OFF AGAIN—Dr. J. W. Behnken (left), president of the Lutheran Church—Missouri Synod, and Dr. F. Eppling Reinartz, president of the National Lutheran Council, were all smiles on the day this picture was taken and they were representing a common cause. A week later Dr. Behnken reported to the NLC that Missourians refused to conduct talks relative to membership in the Council (see story and editorial). This photo was taken on the day the two men met in Washington to ask defense officials to let Lutheran cadets at West Point and Colorado Springs attend the church of their choice.

New officers of the National Lutheran Council are, left to right: Dr. Norman A. Menter, president; Mr. Fred Eggerstedt, treasurer; Dr. Raymond Olson, vice president; and Mr. Harold Levander, secretary. (See story.)

a survey of cultural and racial practices of Lutheran institutions of higher learning. The study found that Lutheran colleges and seminaries in the U.S. and Canada "reflect a wholesome and agreeable atmosphere" in race relations.

• American Lutherans contribute regularly to overseas missions and inter-church aid projects in more than 30 countries in five continents through the LWF, according to Dr. Stewart Herman, executive secretary of the division of LWF affairs of the Council. Special projects in Tanganyika were outlined by the Rev. Oscar Rolander, secretary of the Department of World Missions Co-operation.

• More than 176 million pounds of supplies valued at nearly 18 million dollars were shipped abroad by Lutheran World Relief during 1958. The food, clothing, medicines, and other goods reached some 2,200,000 needy in 13 countries according to Bernard A. Confer, executive secretary of LWR.

• A change in attitude concerning religion on the college campus was reported by the Rev. A. Henry Hetland, executive secretary of the council's Division of College and University Work. "The conspiracy of silence" of a decade ago, which left students "the inference that God doesn't matter either in education or in life itself," seems to have been broken, he said. There is now a "renewed interest in the possibility of religion restoring a sense of moral responsibility and high incentive to students."

• The importance of the Lutheran Church's ministry to the armed forces was emphasized by the Rev. Engebret Midboe, executive secretary of the NLC's Bureau of Service to Military Personnel. "The Church dare not fall into forgetfulness of the large numbers of its people still scattered all over the face of the free world," he said.

• More than $86 million were spent last year by Lutheran health and welfare agencies in America to serve some 475,000 people. This fact was reported by Dr. Henry J. Whiting, executive secretary of the Division of Welfare of the NLC. There are 464 Lutheran health and welfare agencies in the U.S.

• Nearly 40 persons from 11 foreign countries undertook studies in the U.S. during 1958 under the auspices of the National Lutheran Council's International Exchange Program. At the same time 15 Americans traveled to Europe to study various phases of church work.

• The layman's role in church public relations was the subject of a talk by the Rev. Philip A. Johnson, executive secretary of the council's Division of Public Relations. "Whenever a church member speaks or acts 'on a less-than-Christian plane,' he said, "great damage is done, not only to the reputation of the Church, but to the progress of Christianity itself."

St. Louis Self-Study

Some 55 Lutheran congregatio throughout St. Louis County, Missou have launched what is believed to the largest sociological study of a m ropolitan center ever undertaken a single denomination.

The Rev. Arnold A. Wessler, e ecutive secretary of the Council Lutheran Churches, said the proje is aimed to evaluate the current chan es in all sections of metropolitan S Louis and to assist congregations meeting the changes.

Participating in the study are N tional Lutheran Council and Missou Synod Churches.

Lutherans Plan Film on East Germany

A $400,000 feature length motio picture depicting the plight of Chri tians in Communist East German may be produced by Lutheran Fil Associates. Plans for the film were an nounced by Robert E. A. Lee of Ne York, LFA executive secretary.

LFA is similar to Lutheran Churc Productions, which was organized fo the sole purpose of producing and di tributing the successful film, "Marti Luther." It was necessary to establis Lutheran Film Associates for Amer can Lutheran bodies co-operating LCP to make another picture.

Mr. Lee said that directors of LF already have approved a screen pla for the new feature based on doc mented incidents involving pastors an laymen behind the Iron Curtain.

If the project is endorsed by LF member groups, he said, the mov will probably be made somewhere West Germany later this year, wit release scheduled early in 1960.

STAY-AT-HOME NIGHT

A "stay-at-home-and-enjoy-your-family night" was held in Maplewood, a suburb of St. Louis, Mo., by the Young Married Peoples Society of Concordia Lutheran Church.

The "night" was scheduled when the congregation decided to do something about the increasing number of meetings, even church gatherings.

As an added note, just to be sure all the members were present, roll call was taken by phone.

rch in Mexico nnounces Services

ension Lutheran Church, the ALC sponsored English-speaking egation in Mexico City, is now ng Sunday school and worship es regularly.

h services and Sunday school are :30 A.M. and are held temporarily e Church of the Holy Spirit, on rner of Patriotismo and Boticelli. e Rev. Hjalmar F. Hanson, pas- f the parish, points out that di- ns on how to reach the church quite easily obtained, since the h is near the Plaza Mexico, the of the famous bull fights.

or Rolls Added

ht more congregations have been l to the growing list of "honor churches which send LUTHERAN LD to every member family in parishes.

e following congregations have ne honor roll churches in the two weeks:

John's Church, Nezperce, Ida. —the Rev. Donald Ausland

nerican Church, Bison, S. Dak.— the Rev. LeRoy Flagstad

ylor Church, Taylor, N. Dak.— the Rev. E. A. Grefthen

inity Church, Eleva, Wis.—the Rev. Herbert C. Hanson

First Church, Clarion, Ia.—the Rev. F. Wm. Hilker

Trinity Church, Valley Stream, N.Y.—the Rev. Erling Nilssen

Lincoln Church, Barrett, Minn.— the Rev. Ivar Sandberg

Faith Church, Badger, Minn.—the Rev. Edwin O. Silrum

People

The Rev. Obed J. Nesheim, formerly of Viroqua, Wis., is now teaching at Luther College, Decorah, Iowa.

The Rev. Leon O. Holtan, formerly pastor at Clinton, Minn., is now serving Bethlehem and Union Prairie Churches at Lanesboro, Minn.

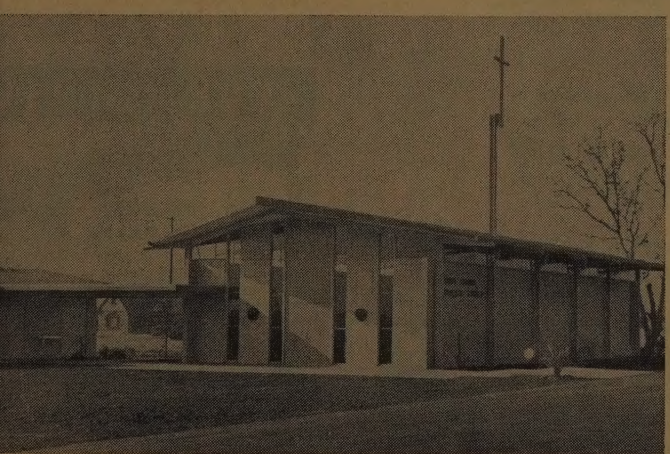
The Rev. F. L. Grout, formerly pastor at Mt. Prospect, Ill., is now serving as pastor of Trinity Church Hemet, Calif.

Mr. Leland A. Lillehaug, a member of the music faculty and band director at Augustana College, Sioux Falls, S. Dak., has been named one of 73 college professors in the U.S. to receive a Danforth teacher study grant. He plans to study at Eastman School of Music in Rochester, N. Y.

Mrs. Walter Person has been engaged as the director of parish education at Our Savior's Church, Sioux Falls, S. Dak. A graduate of Wartburg College, she also has a master's degree from the University of Minnesota. After a period of service on the New Guinea mission field, Mrs. Person taught at Waldorf College and in the Sioux Falls public schools.

The Rev. P. L. Mork has resigned his parish in Clarkfield, Minn., to accept a call from the Bethany-Hauge parish, Windom, Minn., effective April 1.

The Rev. Alden H. Hovda has resigned as pastor of his parish at Scottsbluff, Neb., to accept a call to Trinity Church, Madison, S. Dak., effective April 1.



FORNIA FIRST UNIT—Dedication services were held recently for this first unit of t Calvary Church, La Puente, Calif. Dr. Gaylerd Falde, president of the California t, conducted dedicatory rites. Mount Calvary congregation was organized in March, under the leadership of the Rev. Lauren Egdahl, pastor. There are now 361 members parish.

FREE RIDES TO CHURCH

At least two communities are currently providing free rides for church-goers.

Our Savior's and Christ Lutheran Churches (ELC) in Menomonie, Wis. are co-operating with other Protestant and Catholic churches of their city in providing free bus service for worshippers on Sundays from 7:30 a.m. until noon. Buses make the rounds of the city every half hour, and extra buses go to Stout State College to get students for the 11 a.m. worship hour.

In Buffalo, N. Y., the Niagara Frontier Transit System is offering free rides to all church-goers during Lent this year. Transportation is available every Sunday from 5 a.m. until 2 p.m. on routes in Buffalo, Niagara Falls, and communities in between.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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150-acre farm in SE Minn. on good all-weather road. 1 mi. from county seat. All modern house with dble basement garage. Good barn and other bldgs. Price: $125 per acre. 602-1A

40-acre farm, one acre field, rest in pasture land, all can be broken. Good productive soil. 3 bedroom house insulated and electrified, good well, close by. Small barn. ½ mi from town. Cent. Minn. 602-2A

80-acre farm near Clermont, Ia. Modern house; good chicken house; other bldgs fair. 602-3A

103-acre farm in Glenwood Twp., Ia. 35 acres tillable and rest in pasture and good timber. Good well; bldgs in fair condition. Will sell with livestock and feed included or farm alone. Possession March 1, if wanted. 602-4A

234-acre farm, 80 acres tillable. 80 good log timber. Fair bldgs. Highland Twp., Ia. 602-5A

5 acres located near Elgin, Ia. 1 mi. from Lutheran church. House, garage, small barn, and crib. REA. 602-6A

161-acre farm with 97 acres tillable. Near Spring Grove, Minn. 602-7A

127-acre farm with 100 acres tillable. N. of Decorah, Ia. Near Lutheran church. 602-8A

103 acre farm in Allamakee Co. S. of Spring Grove. 602-9A

Acreage SE of Decorah, Ia. on good gravel road. Modern 6-room house. Outbldgs. 602-10A

160-acre farm in Calmar Twp., Ia. Good 8-room, 2-story house with full basement; basement barn, hog house, machine shed, milk house and good well. 95 acres tillable, bal. in pasture. $125 per acre. 602-11A

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Young lady will share lovely apartm with Lutheran professional or business w an in Milwaukee, Wis. 602-

Working girl would like to share her l ly apartment in S. Mpls. with another Near Bethlehem Lutheran Church. 602-

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Young woman desires maid or wait work in N. Minn. resort for the com summer months. 602-

Single male, graduating from St. C College in June, desires choirmaster and sible parochial school teaching position Lutheran church in W. states, prefer California. 602-

Man desires job as janitor in old peop home, hospital or other institution. 602-

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Married man desires at once job in near Twin Cities. Experienced in contract work, arch welding, carpentering, etc. Wo take any kind of job. 602-

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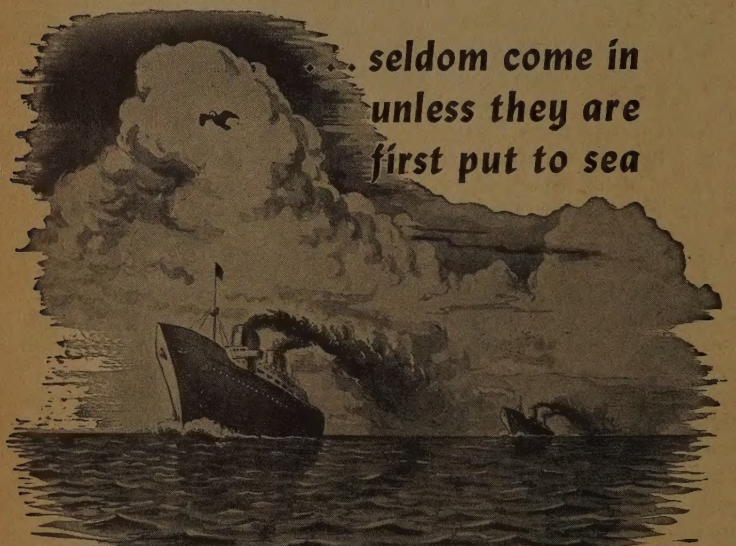

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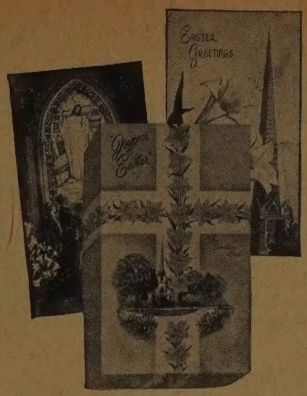

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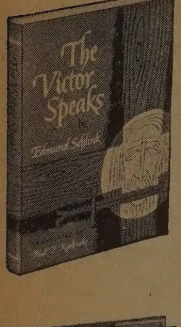

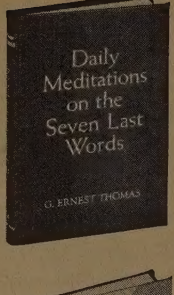

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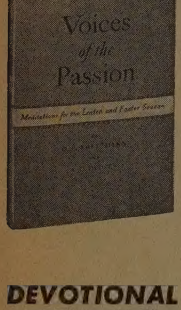

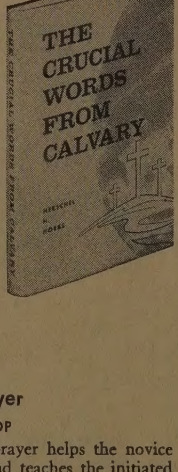

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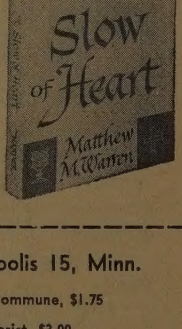

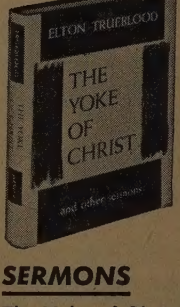

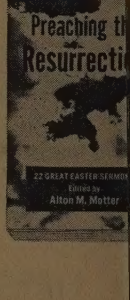

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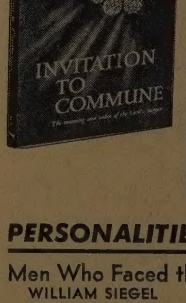

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